This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

KC
3718

KC 3718

The
SCIENCE OF BUSINESS

BEING

The Philosophy of Successful Human Activity
Functioning in

BUSINESS BUILDING
OR
CONSTRUCTIVE SALESMANSHIP

By

ARTHUR FREDERICK SHELDON

LESSON THREE
THE AREA SCIENCE

CHICAGO, U. S. A.
1917

KC 5716

Copyright, 1904, by
ARTHUR FREDERICK SHELDON

Copyright, 1910, by
THE SHELDON SCHOOL

Entered at Stationers' Hall
London, England
(All rights reserved)

Copyright, 1917, by
ARTHUR FREDERICK SHELDON
(All rights reserved)

INTRODUCTION

THE foundation of a building, in a very real sense, is its most important part. If that is not solidly built, the most perfectly constructed superstructure would fall.

Lessons One and Two are the foundation work of the Science of Business. They constitute an analysis of the Science, which the student must master if he would learn to apply it readily.

Lesson Three, at the doorway of which we now stand, is foundation work for the study of Man Building, the most important branch of the Science.

Pay the price of mastery of it **now.** Study each chapter until you understand it.

We seek to make our meaning clear as we go along. The most important words are thoroughly defined and explained, even at the risk of repetition and what to the student already familiar with psychology may seem needless multiplicity of definition.

If, perchance, any given student is not familiar with words used which are not defined, he should bear in mind our advice in Textbook A, and use the dictionary. The dictionary habit is a good one to cultivate, and no better place could be found to

form the habit than here; no time so good as now.

The mastery of Lessons One and Two now, before passing to Lesson Three, will greatly facilitate the mastery of the Science as a whole.

He who pays the price now of whatever time and effort may be necessary to build his foundation well, will be richly repaid as he builds the superstructure.

Sincerely,

THE AUTHOR.

LESSON THREE

THE AREA SCIENCE

CHAPTER I

MAN BUILDING

Primary Law No. 1. The power of the individual to render permanently satisfactory Service increases in direct proportion to the development of the constructive capacities, faculties, qualities, and powers of his intellect, sensibilities, body, and will.

WE ARE now ready to begin the study of the first division of the Science of Business.

In accordance with our program, as mapped out in Lesson Two, this first division is Man Building.

We are to study this, our first group of organized facts about Man Building, for the purpose of being able to apply them to the end of the development of more constructive man power with which to render better Service and thus secure more progressively profitable patronage.

This group of facts pertains to the first factor in life's relationships—**the party of the first part.**

This factor, so far as each student of this Science is concerned, is himself or herself as the case may

be. You, in the sense in which this term—the party of the first part—is used in this Science, are always that first party.

We do not mean by this statement that you are to be selfish and put your interests first. As a matter of fact, the way for you to insure your interests—to make sure that your rights will be taken care of—is first to take care of your duties to others.

The way for you to secure rewards and privileges, blessings and benefits, is to fulfill, to the very best of your capacity, all your obligations of every nature, but the technical meaning of the term "party of the first part," in the language of this Science, always means **you,** so far as you are concerned. It means any given individual in his negotiations or communications with others.

Let us make the study of this Science a personal problem. Let each of us apply the facts to self.

Your object in studying this first group of facts which, organized, make the Science of Man Building, is to develop a greater capacity to render Service—more service-rendering power.

Your object in doing this is (1) to develop more static human power—a greater supply of real "man power"; and (2) more power to apply it in the art of securing progressively profitable patronage.

All power is energy. Energy is of two kinds:

1. Animate or man power.

2. Inanimate power, such as electricity and gravity.

The power may be either:

1. Passive or static power, which is stored power—power not being utilized.
2. Active power, which is energy in motion—energy being used, converted into usefulness.

Locke, the noted metaphysician, tells us that power thus constituted (passive and active) is (1) able to receive any change or modification, and (2) able to make any change or modification.

All power utilized in business—in the sense that the word "business" is used in this Science, as "busy-ness," human activity—resolves itself finally into just three kinds of power:

1. Man power.
2. Money power.
3. Mechanical power, including the use of all things material utilized by man in human activity.

We are studying the Philosophy of Successful Business, and philosophy is the "science of effects by their causes." From the standpoint of cause and effect there is one cause in these three kinds of power, and two effects.

Constructive man power is the cause of both money power and machine or mechanical power, including the utilization of all of Nature's raw material, out of which things mechanical are made

and upon which man power operates through the harnessing of Nature's forces by mechanical means.

We see that this is a fact in Nature, and not merely the theory or opinion of an individual, as soon as we comprehend the following related facts:

If all money and all mechanical things should be destroyed at one time, but all human beings and therefore all the world's man power were left undisturbed, there would soon be more money, more machines, and more control of raw material and natural forces.

But if all the human or man power in the world should be destroyed, the money and all things mechanical would soon rust to dust and there would never be any more. And the raw materials, things which Nature had made, could not be converted into usefulness.

Man power, then, is cause, and money and mechanical things and the uses of material are effects.

In the light of this fact we see clearly the further fact that if any individual wants more money he must first make more of the cause which makes money, namely, more capacity, or static power; and secondly, he must apply the power in its conversion into usefulness.

If an institution wants to make more money and have better mechanical equipment there is only one possible road to securing it, and that is by making more man power in the institution.

As we learned in Lesson Two, the capacity of the business or professional house as a whole to render service is but the sum of the capacities of all the individuals on the payroll, from porter up to and including the president.

If the capacity of each individual is sufficient, the capacity of the house as a whole takes care of itself.

We shall therefore consider this problem of man power from the viewpoint of the unit in the institution and in human society—the individual.

In the light of the above facts the most important thing for us to do right now is to find out Nature's basic facts about man power.

Four kinds of Man Power. The science of psychology long ago revealed the fact that there are only four kinds of man power:

1. Intellectual.
2. Emotive.
3. Physical.
4. Volitional.

These four kinds of man power comprise the only kinds or classifications of power any human being has or can ever get.

To make this simple, let us imagine the following set of circumstances:

Mr. A. owns a fine factory. It is located on a rapidly flowing river, so he is able to utilize water power for running certain parts of the machinery used in his plant.

He utilizes the water to run a dynamo and thus

generates electricity with which to light his plant. This gives him a second kind of power—electricity.

He also owns a gasoline engine and uses it at times, for running a part of the machinery. This gives him a third kind of power—petroleum power.

He has a windmill for pumping water from a deep well. This gives him a fourth kind of power—wind power.

Now let us suppose that circumstances were such that these were the only kinds of power he could ever utilize: for instance, that his plant was located so far from the sea that he could never utilize the power of the tides, which is being utilized in some instances for manufacturing purposes, or so far from sources of coal supply that he could never use coal for generating power.

Naturally, under such circumstances he would be absolutely dependent upon the four kinds of power above enumerated in order to run his factory. He would never need more in any event, provided he could always depend upon these four.

Every human being may be likened to such a factory.

Every one who obtains life's rewards, in the form of progressively profitable patronage, must be a manufacturer of usefulness—Service—to his fellow man, and in running his factory of usefulness he has four kinds of power with which to run his machinery, namely:

1. Intellectual power.
2. Emotive power.
3. Physical power.
4. Volitional power.

But the circumstances are such that he can never have any more kinds of power, for the simple reason that there are no other kinds of man power. Nature did n't make any more.

These four kinds are ample, and all that can be utilized in the manufacture of human usefulness. Had any more been needed, Nature would doubtless have provided them.

Four kinds of raw material. The circumstances which make it impossible for man to have any more kinds of power than those enumerated are that he has only four kinds of what we shall term the raw material out of which to make the four kinds of man power. These are as follows:

1. An intellect.
2. The sensibilities.
3. A physical body.
4. A will.

In the case of the manufacturer, Nature has provided four kinds of natural elements—water, wind, electricity, and petroleum—which the manufacturer could and did convert into power.

Nature also provided four and only four kinds of raw material out of which man power can be manufactured, as enumerated above.

As a result of the development of the human intellect comes intellectual power.

From the sensibilities comes emotive power.

From the body comes physical power.

From the will comes volitional power.

Intellectual power plus emotive power plus physical power plus will power equals Man Power.

Man Power, in turn, is the cause of the other two kinds of power of which business—or human activity—is composed and which we have already enumerated.

Man's problem of problems. The above facts bring one face to face with the further fact that man's greatest problem is to know how to manufacture more constructive man power out of these four kinds of raw material with which Nature has provided him.

Note that statement well. Nature is the great giver, the bountiful provider. Her gifts to man are truly great. He comes into the world with these four wonderful gifts direct from Mother Nature.

The intellect. The word intellect comes from the Latin **inter,** between, among, amid; and **lego,** to pick, choose, gather. Webster tells us that it is "that part or faculty of the human soul by which it knows, as distinguished from the power to feel and will; the power to perceive objects in their relations; the power to judge and comprehend, the thinking faculty, the understanding."

Nature gave this gift to man for the purpose of enabling him to pick, choose, gather, and distinguish things, to know more, to increase his intellectual capacity, his intellectual power.

When, therefore, we use the word "intellectual" as descriptive of man power we mean that kind of power which belongs to or is exercised by the intellect.

When we refer to intellectual capacity we refer to man's "ability to take in knowledge."

The word "capacity" comes from the Latin **capax,** meaning "able to take in."

Without this gift from Nature man could never know anything. The more highly he develops it, the more he knows; hence the greater his intellectual capacity and power.

The intellect is man's mental equipment for receiving, storing, and organizing facts. With the intellect he can perceive truth, acquire facts, and understand things, including Nature's processes and powers.

With his intellect he can not only know himself and know how to educate or develop more of the four classes or kinds of man power, but with this same gift from Nature he can learn how to read the great book of human nature, which means how to judge his fellow man.

With it he can become a master of his own particular business, and with it he can come to

know how to bring about and maintain mental agreement with those with whom he comes in contact.

With his intellect he can, if he only will, master the languages, literature, science, and philosophy, or any other branch of knowledge which to him is the most interesting and the most useful in his particular vocation.

The triumphs of science, art, and invention are the victories of man's intellect or knowing faculty aided, as we shall see, by the sensibilities, the will, and the body, which last is the instrument through which the real man expresses himself and converts his intellectual contents into usefulness.

The constructive sensibilities. It is important that the student understand exactly what we mean by sensibilities—the "constructive sensibilities."

By this term we mean those emotive elements in distinction from the intellectual and the volitional. The sensibilities determine the state or condition of one's being from the standpoint of what is commonly referred to as **character.** They might be termed man's spiritual potentialities, or units of moral power.

Aristotle, one of the wisest of ancient philosophers, tells us of certain elements in man which are "in germ." He refers to them as potencies in man which are in a state of being, though they do not yet exist in the sense of having been developed, but

are in germ, ready to exist when the general conditions of their existence are fulfilled.

The sensibilities are defined by the Oxford Dictionary as "the power or faculty of feeling; capacity of sensation and emotion as distinguished from cognition and will." The word sensibilities is elsewhere defined as "emotional capacities." One's constructive sensibilities are, therefore, his constructive feelings.

There are many individuals, it is true, whose constructive sensibilities exist but little if any more than in germ, but they exist in potentiality—in latency—in every normal human being. They may be undeveloped, but every normal human being possesses them; they are an important part of his possessions. They are possessed even by the criminal.

Some one has said: "There is so much good in the worst of us, and so much bad in the best of us, that it ill behooves any of us to say ill of any of the rest of us."

And there is "much good in the worst of us," in the form of constructive sensibilities as yet largely undeveloped.

In this Science we use the word "spiritual" in the sense in which it is defined by Webster when he tells us spiritual means "of or pertaining to the moral feelings or states of the soul as distinguished from external action."

We all know it is a fact that what may be termed "moral feelings" are a reality; that they are facts in Nature. It would be impossible to use language strong enough to overstate the value of this particular gift from Nature to the individual who really develops it.

Man's constructive sensibilities function in those feelings which, developed, determine his mode of life. They govern excellence as to mode of conduct —one of the three natural elements which, combined, make excellence of Service.

Without some degree of development of the constructive sensibilities the rendering of permanently satisfactory Service would be an impossibility; the more highly they are developed, the more constructive the man power.

The body. No one doubts the reality of this particular gift from Nature. Relatively few, however, appreciate its value, or the possibility of its development through obedience to Natural law.

The will. The will is that power of the soul by which it is the conscious author of an intentional act.

The Century Dictionary defines it as "the faculty of conscious and especially of deliberate action."

The function of the will, from whence comes volitional power, is twofold:

1. Decision.
2. Action—the conversion of the decision into action.

Without this particular gift from Nature man's intellectual power generated by the intellect, his emotive power generated by the sensibilities, and his physical power generated by the body could not be converted into usefulness. Intellectual power, emotive power, and physical power are all static man power.

It is only when these three kinds of power are run through the mill of the will that they become dynamic.

Man's indifference to his four possessions. The average individual—in fact, the great majority of mankind—pays relatively little attention to the development of the physical body, and very little attention indeed to the development of the intellect, the sensibilities, and the will.

There must be a basic reason for this seeming indifference of man to his four possessions.

Entering for a moment the fairyland of speculative theory, may it not be a fact that man's indifference to these gifts from Nature arises from the fact that they are gifts?

Is it not possible that right there is the reason why so few people seem to pay much attention to them, apparently have but little confidence in them, seem to take but little interest in them, do not evidence much appreciation of them, do not seem to desire to cultivate and hence develop them, do not decide to manufacture more man power from them and then really act upon that decision; that

is to say, do not do the things necessary for the development of them?

It is a trait of human nature not to appreciate the value of things which have been given to one. Lack of appreciation of values tends to lessen interest in things.

It is a law of the human mind that if a human being does not appreciate the value of anything his interest in that thing is lessened and is finally reduced to zero.

It is probably a conservative estimate that at least ninety-five persons out of every hundred do not appreciate the tremendous, the priceless, the lasting values of their four natural possessions; indeed, the eternal values resulting from the development of the constructive capacities, faculties, qualities, and powers of intellect, sensibilities, and will.

It is one of the provinces of the Science of Business to help the race to see the real values—the material, mental, moral, and spiritual values—of these natural possessions and the results flowing from their development.

One reason why many do not appreciate the value of these possessions is because they do not clearly perceive that they really possess three of the four.

Everybody knows that he has a physical body. This is a very real fact to everybody who has reached the thinking age.

Every one who thinks knows, when he really stops to reason on the subject, that he possesses a knowing power, that he experiences feelings, and that he decides and acts. But there are millions who never give this—one of the most important facts of Nature—more than a passing thought.

There are millions who never pause in the mad rush for money long enough to inquire what is back of their thoughts, or knowing power; what is back of their feelings; what is back of their decisions and actions.

They never stop to think of the causes back of these effects. And the causes back of the effects of knowing, of feeling, and of willing are the human intellect, the human sensibilities, and the human will.

Man's four possessions cannot be taken from him. Each individual's own intellect, own sensibilities, and own will are back of his own knowledge, his own feelings, and his own decisions and actions. They are indeed his very own, and no one can take them away from him. Others may take his money and his machines, may destroy his control of raw material and Nature's forces, but no one on earth can take away his own personal possessions, except with his permission.

Moth and rust cannot destroy them; thieves cannot break through and steal them, except with his permission. The moths of destructive tenden-

cies may eat them, the rust of bad habits may destroy them, and the thieves of indolence and vice may steal them, but not unless he permits it.

He is very likely to permit that very thing to happen unless he realizes clearly that he does really possess them. This once accomplished, he will then come to appreciate their values. Then he will truly desire to cultivate them and develop them, he will decide to do so, and then he will act accordingly.

The development of one's powers. The owner of land might own a mine rich with the precious minerals of diamonds, gold, iron, and radium. He might in reality own that mine and still not know it.

It would be possible for this to happen, for the land he owned might contain each of these four minerals—of good quality, good quantity, and right mode of occurrence—and yet, if he did not know that the diamonds, gold, iron, and radium were present in the land he would take no interest in them whatever.

One's **favorable attention** cannot be attracted to that about which he knows nothing.

The precious mental minerals of the intellect, sensibilities, and will exist within every human body.

Once let one come to know just what they are and that he really possesses them, as well as he knows the fact that he has a body, and he will at once appreciate their values and proceed accordingly, as certainly as the man who owns land

will appreciate the added value of his possessions as soon as he discovers the presence of the precious minerals in his land. As he does this, he will increase his proficiency in the art of securing progressively profitable patronage.

Lesson Four of this course, and the textbook accompanying it, will be devoted wholly to the happy work of showing exactly what the intellect is, and how to cultivate the faculties which, developed, increase man's intellectual power and give him more **ability.**

Lesson Five will be devoted wholly to the sensibilities of man, showing what they are and how to develop those constructive feelings which, when developed, make **reliability.**

Lesson Six will be devoted wholly to the human body, and how to develop that healthful physical man power which functions in **endurance.**

Lesson Seven will be devoted to the human will and how to develop volitional man power, the final function of which is **action.**

Ability of the head or intellectual life;
Reliability of the sensibilities;
Endurance of the body;
Action of the will;

these four composite elements resulting from the development of the constructive capacities, faculties, qualities, and powers of intellect, sensibilities, body, and will determine the AREA of the man.

Origin of the AREA Science. It will be noted

that the first letters of each of these four words, placed side by side, spell

A-R-E-A.

The author would have the student know that there was no forced attempt on his part to find words which would express the results of the development of man's constructive capacities, faculties, qualities, and powers of intellect, sensibilities, body, and will, the first letters of which would spell AREA. He first searched for the word which would best express the result of the development of the constructive faculties of the intellect, and no other word expressed it quite so well as "ability."

He then searched for the word which would best express the result of the development of the constructive sensibilities or feelings. And the word which expressed it better than any other was "reliability."

He next searched for the word which would best express the result of that power of sustained effort which comes from the development of the constructive qualities of the physical man. And the word which expressed it better than any other was "endurance."

He then searched for the word which would best express the result of the development of volitional power, flowing from the will, and the one word which expressed the final function of volition was "action."

Later, a friend pointed out the fact that the first letters of each of the four words spelled

A R E A.

It would seem almost that Nature had provided this to teach the English speaking race that A + R + E + A—that is, that Ability + Reliability + Endurance + Action—equals the measure of the extent of man's capacity.

The measure of the extent of land is the extent of its area. The word "area" comes to us undefiled, straight from its Latin source, with no prefixes or suffixes. It was spelled in the Latin exactly as it is spelled in English, and in its original acceptation meant "a broad piece of level ground."

The big piece of ground had a big area; the small piece had a small area. And to-day the really big man is large in A + R + E + A; and big men to-day need to be both "broad" and "on the level."

The word "are" means not only the present indicative plural of the substantive verb **to be**; it has another meaning. This same word "are" that has the other meaning is the French form of the Latin **area.** It comes from **area** itself, and means "the unit of superficial measure, being a square of which each side is ten metres." It literally means "one hundred square metres."

The one-hundred-point efficiency man is therefore the ten-point man on each of the four sides of his being—his ability or intellectual power; his reli-

ability or constructive emotive power; his endurance or constructive physical power; and his action or constructive volitional power.

Your area is what you are.

The man-power problem. Man's man power problem is therefore:

First. The development of his intellect. This gives him more intellectual power, which means his knowing capacity, functioning in ability.

Second. The development of his sensibilities. This increases his emotive man power, with a greater capacity for constructive feelings, which in turn determine his reliability.

Third. The development of his body. This gives him more physical energy or power of sustained effort, thus increasing his capacity to endure.

Fourth. The development of his will. This increases his volitional power, and increases his capacity to do, functioning in action.

The practical value of A + R + E + A development is revealed by the following facts:

The greater one's ability, the greater his power of wise discrimination—the power of discernment, the power to mentally see what is the most useful thing to be done.

Many—very many—fail because they putter with relatively unimportant things. They fail to select the most important or the most useful thing to be done.

This power of selection of things, from the standpoint of usefulness, is best described by the word "discrimination."

Ability, then, begets discrimination.

In an analogous way, reliability begets ethical conduct. It makes one ethical in his relationship with his fellow man. This, as we have seen, is an absolute essential for the basis of all permanent relationships in life.

The capacity to endure is essential for that degree of thoroughness in doing things which is best expressed by the word "accuracy"—another fundamental necessity for efficiency.

A high degree of **action** is essential for the rapidity with which one does things, and the word which best expresses this is "speed"—another absolute essential for mastership in efficiency.

Ability begets wise discrimination.
Reliability begets ethical conduct.
Endurance begets accuracy.
Action begets speed.

And discrimination plus ethical conduct plus accuracy plus speed equals efficiency, or service-rendering power.

The efficient man. Any individual, no matter what he is doing, is efficient, provided:

1. His work reflects wise discrimination, a careful selection of the things done, as to their usefulness.

2. That his conduct is ethical.
3. That what he does is accurately done.
4. That he has done the useful, ethical, accurate work speedily.

That is really all there is to it.

The day's work which squares up to these four requirements is the good day's work, actuated and governed by the principle of Service—the source of progressively profitable patronage.

This is true by reason of the following facts:

1. Wise discrimination increases the **quality** of what one does. It also increases the **quantity** of one's usefulness.

2. Ethical conduct is an absolute essential to right **mode of conduct.** It is the determining factor in **mode.** It also potently influences quality.

If the conduct is ethical—right in every way—the mode of the man is right; if his conduct is unethical, his mode is wrong.

3. Accuracy is an essential element in quality of effort. The quality of one's work cannot be excellent in the absence of accuracy.

4. Speed regulates quantity.

It naturally follows that discrimination, ethical conduct, accuracy, and speed determine quality, quantity, and mode. With wise discrimination plus ethical conduct plus accuracy plus speed right quality, right quantity, and right mode of conduct result as a natural consequence.

It is Nature's only answer, just the same as when two and two are added the only possible result is four.

And as we have already seen, these three—**Q+Q+M**—equal Service. Manifested in human effort, they equal the principle of Service—Nature's ever-flowing fountain of progressively profitable patronage.

First group of facts. Let us combine the facts above related in a microscopic examination of the principle of Service: (1) the intellect is the raw material out of which intellectual power is educed; (2) the sensibilties are the raw materials out of which emotive power is educed; (3) the body is the raw material out of which physical energy is educed; (4) the will is the raw material out of which volitional power is educed.

From the above facts we will start the manufacture of our mental microscope—a psychological instrument for the minute examination of the principle of Service:

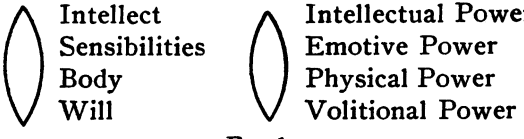

FIG. 1

We now have a series of two lenses, and know the composition of each one.

Second group of facts. (1) Intellectual power gives one the capacity to know; (2) emotive power gives one the capacity to feel; (3) physical power gives one the capacity for sustained effort; (4) volitional power gives one the capacity to do.

We are now ready to put another lens into our microscope, and the picture of it looks like this:

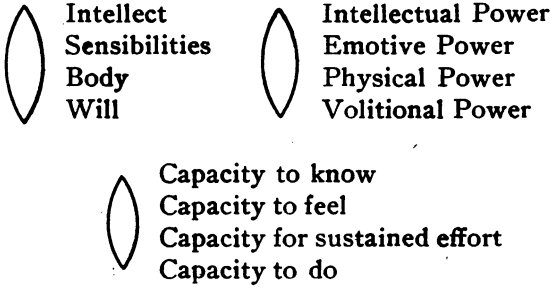

FIG. 2

Third group of facts. (1) The capacity to know makes one able to perform, and therefore increases his ability; (2) the capacity to feel constructively makes one reliable, and therefore increases his reliability; (3) capacity for sustained effort enables one to do his work thoroughly, and thus makes him more accurate—increases his accuracy; (4) capacity to do results in the increase of his power of action.

We may now add another lens to our microscope, and it now looks like this:

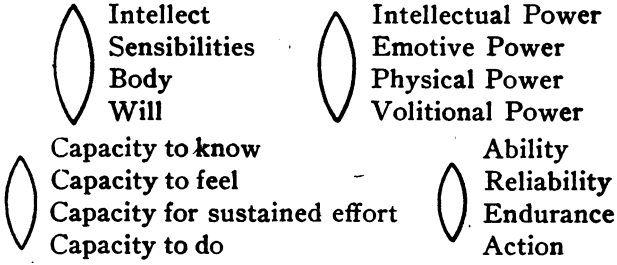

FIG. 3

Fourth group of facts. (1) Ability begets discrimination; (2) reliability begets ethical conduct; (3) endurance begets accuracy; (4) action begets speed. We may now add another lens to our microscope, and it looks like this:

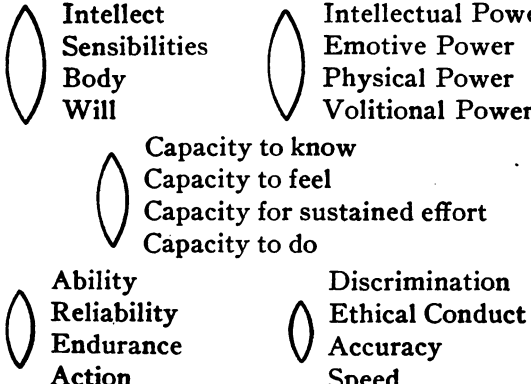

FIG. 4

Fifth group of facts. (1) Discrimination increases the quality of one's effort, and also adds to the quantity of the usefulness of his effort; (2) ethical conduct determines mode and increases quality; (3) accuracy and speed are essential elements of quality; (4) speed regulates quantity.

Our microscope now looks like this:

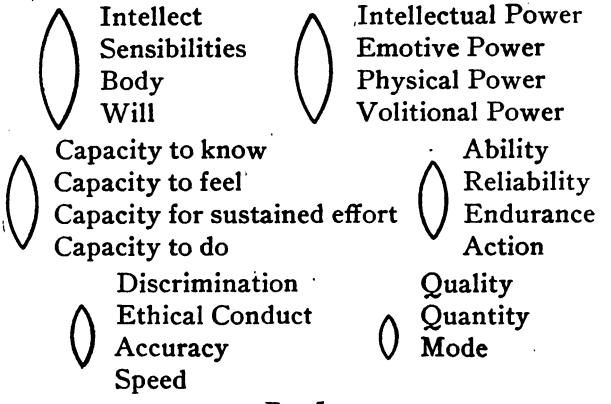

FIG. 5

The sixth fact. **Q+Q+M=S**; that is to say, the human effort which, analyzed, reveals the presence of right quality, right quantity, and right mode of conduct is always found to be rendering right Service—the kind of Service which when really rendered results in the securing of permanently profitable patronage.

Our microscope is now completed, and here it is:

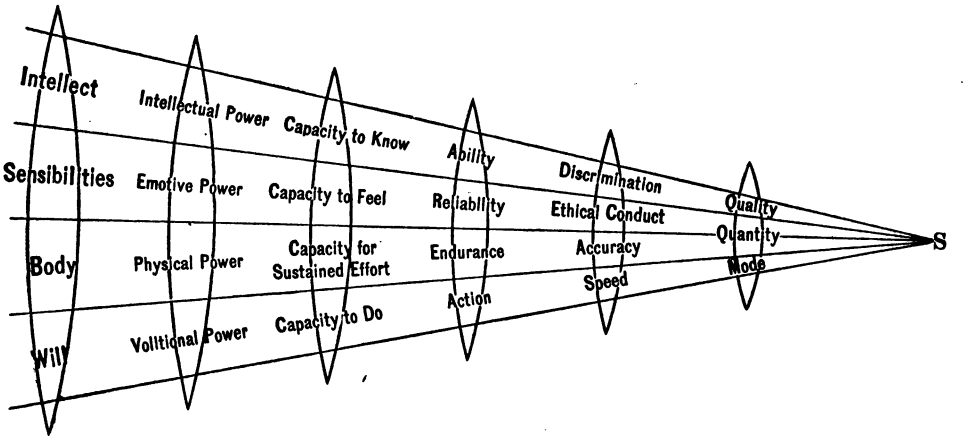
Intellect
Intellectual Power
Capacity to Know
Ability
Discrimination
Quality
Sensibilities
Emotive Power
Capacity to Feel
Reliability
Ethical Conduct
Quantity
Body
Physical Power
Capacity for Sustained Effort
Endurance
Accuracy
Mode
Will
Volitional Power
Capacity to Do
Action
Speed
S

FIG. 6

In the course of our examination of the foregoing facts we have frequently used the words "capacity" and "capacities"; also the words "faculties," "qualities," and "powers," as well as the word "power," the latter being used as descriptive of man power, taken as a whole.

It is important that we know exactly the sense in which the words just above enumerated are used in the Science of Business, so in our next chapter we shall make their exact meaning clear.

Summary

First. You are now studying the science of Man Building.

Second. The object in view is to develop a greater capacity for rendering Service.

Third. Man power is the cause of money power and of mechanical power.

Fourth. If an individual or an institution wants more money or more mechanical power, it is necessary to develop more man power, for man power is the cause, money and material things being effects.

Fifth. Man power is of four kinds: (1) Intellectual, (2) emotive, (3) physical, and (4) volitional.

Sixth. Intellectual power results from the development of the intellect; emotive power from the sensibilities; physical power from the body; volitional power from the will.

Seventh. The intellect is man's mental equipment for receiving, storing, and organizing facts.

Eighth. The constructive sensibilities are distinguished from the intellectual and volitional elements; they are those emotive elements which determine character.

Ninth. The body presents wonderful possibilities of development and perfectibility through obedience to emotional law.

Tenth. The will is that power of the soul by which it is the conscious author of an emotional act, and functions as decision and action.

Eleventh. These gifts are your very own; they cannot be taken from you or destroyed without your permission.

Twelfth. The development of the constructive powers of intellect, sensibilities, body, and will results in Ability, Reliability, Endurance, and Action.

Thirteenth. Your ability, reliability, endurance, and action are your AREA.

Fourteenth. Your AREA is the exact measure of your capacity.

Fifteenth. Your problem therefore is: Develop interest, increase ability; develop sensibilities, increase reliability; develop body, increase endurance; develop will, increase action.

Sixteenth. The practical value of A R E A development is: Ability begets discrimination; reliability

begets ethical conduct; endurance begets accuracy; action begets speed.

Seventeenth. Discrimination plus ethical conduct plus accuracy plus speed, equals efficiency, or service-rendering power.

Eighteenth. The efficient man is he who does the useful, ethical, accurate work speedily.

Nineteenth. Wise discrimination increases the quality of one's work and the quantity of one's usefulness. Ethical conduct is the determining factor in mode and powerfully influences quality. Accuracy is an essential element in quality. Speed regulates quantity.

Twentieth. Q + Q + M equals Service. Manifested in human effort, they equal the principle of Service—Nature's perpetual fountain of progressively profitable patronage.

Twenty-first. Intellectual power is educed from the raw material of the intellect; emotive power is educed from the raw material of the sensibilities; physical energy is educed from the body; volitional power is educed from the raw material of the will.

Twenty-second. Intellectual power gives the capacity to know; emotive power gives the capacity to feel; physical power gives the capacity for sustained effort; volitional power gives the capacity to act.

Twenty-third. Capacity to know increases ability; capacity to feel constructively increases reliability;

capacity for sustained effort increases accuracy; capacity to do increases the power of action.

Twenty-fourth. The human effort which exhibits right quality, right quantity, and right mode of conduct always renders right Service—the kind of Service which results in securing permanently profitable patronage.

CHAPTER II

CAPACITIES, FACULTIES, QUALITIES, AND POWERS

THE heading of this chapter is composed of words used in this Science to describe what may be termed the "units of man power."

We shall at times refer to them as "attributes," the word attribute meaning, according to Webster, "a quality which is considered as belonging to or inherent in a person or thing; an essential or necessary property or characteristic."

Attributes may be either intellectual, emotive, physical, or volitional, and man's constructive attributes are those the development of which results in constructive man power.

They may be said to be to the process of Constructive Salesmanship what the seeds planted in the earth are to the growing grain. Without the seeds there could be no grain, and without capacities, faculties, qualities, and powers planted in the intellectual, emotive, physical, and volitional soil there could be no man power.

Again, man's constructive attributes of intellect, sensibilities, and will may be said to be to the mental life what the organs of his physical body are to his physical life.

The physical body could not exist without its organs—the heart, lungs, and so on; neither could the mental life exist in the absence of capacities, faculties, qualities, and powers.

Generally speaking, there is not as yet so great a degree of fixedness or certainty in the use of these terms in the science of psychology as there is in the use of terms in such sciences as mathematics. Each author seems somewhat privileged—or considers himself so—to use terms which to him express what he means. This is all right so long as both the writer and the reader know exactly the sense in which the writer uses any given term.

Each of the above-named terms, expressive of man's constructive attributes, has, however, a meaning determined by its origin, and a greater degree of definiteness is being arrived at gradually as psychology—the science of the human soul—becomes more and more thoroughly organized with each passing year.

The student who will pay careful heed to the remainder of this chapter will never find any difficulty in understanding exactly what the author means when the words "capacities," "faculties," "qualities," and "powers" are utilized.

Capacity. The word capacity comes from the Latin root **capax,** meaning "able to contain."

From such authorities as those frequently quoted we are told that capacity means "the ability to re-

ceive or contain; receptivity; as, for instance, the ability to receive impressions."

It is used most properly in its technical meaning to describe man's static power rather than his active power. It refers more to his ability to receive knowledge than to his capability to give.

The term capacity as used in this Science means "comprehensiveness of mind." It means rather the possibility of being and doing than the actual being or doing. It means power pertaining to or resulting from the possession of energy.

Capacity is a necessary prerequisite for doing.

No one is capable of doing big things who lacks the capacity to do them, but he may possess the capacity to do them and still not do them.

In the Science of Man Building we shall use the term most specifically in connection with man's intellectual power, although in a general sense also as expressing the result of the development of the other parts of man's being; as, for instance, the capacity to feel, the capacity for sustained effort, and the capacity to do.

Faculty. This word is used possibly more loosely by various authors than are the words capacity, quality, and power.

The word faculty comes from the Latin **facultas,** which is derived from **facilis,** meaning "easy." This in turn is derived from **facere,** meaning "to make or to do."

The Oxford Dictionary tells us that a faculty is "one of several 'powers' of the mind, variously enumerated by psychologists; for example, the will, reason, memory, etc." This authority further defines it as "an ability or aptitude, whether natural or acquired, for any special kind of action."

The word faculty may be used as descriptive of "attributes," either mental or physical, referring to an inherent power or property of the body or one of its organs, just as it refers to inherent powers of the mind.

Jowett's "Plato" uses the word faculty as descriptive of a physical capacity or function. In the book mentioned this passage occurs: "Sight and hearing, for example, I should call faculties."

The Century Dictionary defines faculty as "a specific power, mental or physical; a special capacity for any particular kind of action; natural capability," and gives as synonyms for the word faculty—"aptitude, capacity, capability, expertness, facility."

From all these we see that the proper use of the term as determined by its root meanings is that facility or easiness in doing things, arising from the development of inherent capacities and powers.

It is easy for any one to do a thing for which he has a natural "faculty." If he does n't possess that faculty naturally, it can be acquired through the development of natural capacities and powers—ca-

pacities and powers with which Nature provided every human being, but which in the absence of development will never result in a ready faculty for doing things.

Quality. This word comes from the Latin qualis, meaning "how anything is constituted; what kind it is."

The Oxford Dictionary tells us the word quality means "a mental or moral attribute, trait, or characteristic; a feature of one's character; a habit."

Webster tells us that it means "being of such and such a sort as distinguished from others." It means "one's nature or character as relatively considered." It is "that which makes or helps to make anything such as it is; a distinguishing property."

The Century Dictionary tells us that by quality is meant "a distinguished and characteristic excellence or superiority; one of those characteristics of a person or thing which causes us to pronounce it good or bad."

We shall use the term more specifically with reference to those elements of man power which result from a development of the constructive sensibilities, the source of human "feelings," such as the "feeling" of courage or loyalty: those attributes which are emotive rather than intellectual or volitional.

We shall, however, use the term in a general way as descriptive of refinement of all the constructive capacities and powers of man, whether intellectual, emotive, volitional, or physical; for

example, the quality of thought as related to the intellectual powers, the quality of neatness or cleanliness as related to the physical, the quality of action as related to the will.

Qualities are either (1) primary, or (2) secondary.

Primary qualities are those essential to the existence and even the conception of a thing; secondary qualities are those not essential to the thing.

Honesty, for example, is a primary quality for the reason that it is essential to the existence of service-rendering power. It is inconceivable that a dishonest man could both attain and retain the confidence and satisfaction of his patrons.

Certain æsthetic qualities—for example, the love of music, and the appreciation of art—while desirable, are not absolute essentials in service-rendering power.

Such basic emotive qualities as courage, honesty, justice, and loyalty, when developed, make for quality of man power: they make Quality Men.

They make men whose mode of conduct is right.

The capacity to think and remember and imagine, to perceive and to concentrate and to sensate and to reason, when developed, gives the capacity to receive ideas, and the volitional powers when developed give one the power to put his capacities and faculties into operation.

These, however, must all be colored and impelled by such emotive qualities as those above mentioned.

Qualities are the determining attributes of man's

being. They determine his being "such and such a sort." If the qualities are constructive, he is the right "sort"; if the qualities—which are back of, coloring, and impelling toward action—are destructive, then the man is the wrong "sort," and his mode of conduct will be destructive.

Man's intellectual capacities and faculties may be developed to **know,** and the hand and will to **do,** but unless the heart is developed to **be,** the result is but the gifted criminal.

Intellectual capacities, faculties, and powers largely determine the quality of one's service-rendering power, and have a vital bearing upon his quantity of usefulness; and his mode of conduct is absolutely determined by his "qualities."

Powers. The word power comes from the Low Latin **potere,** meaning "to be able."

It is defined by the Oxford Dictionary as "ability to do or effect something or anything, or to act upon a person or thing." This authority uses the term power as in one sense being synonymous with faculty when it states that "a 'power' is a particular faculty of body or mind; ability to act or effect something strongly, physical or mental strength, might, vigor, energy, force of character."

We shall use the word powers in a general way as descriptive of many of the constructive attributes of man—intellectual, emotive, and physical, as well as volitional. The word powers will be used in

this Science specifically with reference to the volitional or will attributes.

N. Porter, in the Century Dictionary, tells us that "a power is an active faculty of the mind whose exercise is dependent upon the will; as, will power, the power to decide, the power of action."

In its specific meaning, therefore, the word power denotes the endowment of a voluntary being whereby it becomes possible for that being to do or effect something. It is the property whereby anything performs its proper function well or strongly. It is an active faculty of the mind, whose exercise is dependent upon the will.

Even the intellectual capacities and faculties, while developing static or stored power, are dependent upon the will for the conversion of that static power into dynamic or active power.

Porter, in his work on the human intellect, tells us that when the word power is applied to the soul it is used in a larger significance than the word faculty, and by it we designate the capacities that are acquired as well as those that are original.

The volitional powers are either (1) connate or naturally born, or (2) powers acquired through education. The volitional powers which are connate or born naturally as a part of man's volitional equipment, are:

1. Decision.
2. Action.

Volitional powers acquired through education are such powers as self-control, persistence, speed, which in turn may be referred to as "qualities."

Therefore in the quartet of words—capacities, faculties, qualities, and powers—whenever the word powers is used the student will know that we refer especially to the active rather than the passive attributes of man.

With the capacities and faculties of his intellect, man generates static intellectual power and stores it up for future uses.

Through the development of his sensibilities, he generates static emotive power, determining his qualities.

Through the development of the constructive qualities, faculties, and powers of his physical being, he generates static physical power.

All of these three kinds of man power, however, remain static until passed through the mill of the will and thereby converted into action.

This can only be brought about by the exercise of his volitional powers.

Man's static power—intellectual, emotive, and physical—represents his Receiving Capacity.

His volitional powers represent his Giving Capacity, and it is a law of life that to get one must first give.

There are many people in the world who have a great capacity to receive and hold ideas, but they

seem to stop there. They "hold" ideas and facts gained from others, or which they have reasoned out for themselves, but they fail to give them out in action; they fail to convert them into usefulness —Service.

And right here is to be found one of the basic causes for the high percentage of failures among men.

We are now familiar with, and in fact know exactly, what is meant by the words capacities, faculties, qualities, and powers as we read the law as formulated at the beginning of this lesson:

> *The power of the individual to render permanently satisfactory Service increases in direct proportion to the development of the constructive capacities, faculties, qualities, and powers of his intellect, sensibilities, body, and will.*

Constructive and destructive. The student will, however, note a qualifying term—the word **constructive.**

Let us now consider the exact sense in which this qualifying term is used.

All of man's attributes are of two general classes: (1) constructive; (2) destructive.

The word constructive comes from the Latin **con** (together with) and **struere** (to lay, pile, build). It means, therefore, "to heap together, pile up, build, construct."

Emerson tells us that "the constructive intellect produces thoughts, sentences, poems, plans, designs, systems."

Man's constructive capacities, faculties, qualities, and powers are, therefore, those which build the man, those which construct the real man, those which enable him to grow, to build man power.

The word destructive comes from the Latin **de** (down, from) and **struere.** It is therefore the opposite of constructive.

The word destructive is defined by the Oxford Dictionary as "having the quality of destroying, tending to destroy, put an end to or completely spoil; pernicious, deadly, annihilative."

Man's destructive qualities are therefore those which tend to destroy; they "put an end to," or "completely spoil" his possibilities for securing progressively profitable patronage, and this for the very simple reason that their "pernicious, deadly, annihilative" influences make it impossible for him to render permanently satisfactory Service.

Man's constructive attributes build the man up, make more **man,** a better man, a more capable man, a more manly man. They increase his power to inspire confidence, the basis of all trade, and to render permanently satisfactory Service.

They increase his capability, first, to receive power, and second, to give it out again in the form of that degree of usefulness which functions in

making operative the principle of Service, which in turn is the source of progressively profitable patronage.

The destructive capacities, faculties, qualities, and powers gradually and sometimes rapidly cause the destruction of the one who permits them to grow or develop in the intellectual, emotive, physical, and volitional soil of his being.

They tend to ruin—financially, intellectually, morally, and physically.

They cause the death of millions of men and women every year. They devastate homes and business houses and even nations, as well as individuals.

They are productive of serious evil to every one who possesses them and uses them.

Their tendencies are always pernicious and never beneficial.

The destructive capacities, faculties, qualities, and powers are the direct opposites of the constructive. They are the result of the absence or non-development of the constructive.

The constructive are to the destructive what light is to darkness. Just as darkness cannot exist when light is introduced, so the destructive attributes in man cannot exist in the presence of the constructive.

In the light of the above facts one cannot fail to see with clearness how important it is to every individual to develop his constructive attributes, and

this brings us to a consideration of the question: "How are the constructive capacities, faculties, qualities, and powers to be developed?"

This subject will be considered in our next chapter.

Summary

First. Capacities, faculties, qualities, and powers are the units of man power and are herein called "attributes."

Second. Attributes may be either intellectual, emotive, physical, or volitional.

Third. Capacity, as here used, means "comprehensiveness of mind"; it is power pertaining to or resulting from the possession of energy.

Fourth. Faculty is that facility or ease in doing things, arising from the development of inherent capacities and powers. It is easy to do that for which the man has a natural "faculty."

Fifth. Quality is one of those characteristics of a thing or of a person which causes us to class it or him as good or bad.

Sixth. Qualities are (1) primary, those that are essential to the existence and even the conception of the thing; or (2) secondary, those that modify but are not essential to the existence of the thing.

Seventh. Honesty is a primary or essential quality to the existence in man of service-rendering power. Love of music, though desirable, is a secondary or non-essential quality in service-rendering power.

Eighth. Qualities determine man's being "such and such a sort." If the qualities are constructive, he is the right "sort" and his Mode of Conduct will be constructive; if the qualities are destructive, he is the wrong "sort" and his Mode of Conduct will be destructive.

Ninth. A man's Mode of Conduct is absolutely determined by his qualities.

Tenth. Powers refers in general to the constructive attributes of the man, and in particular and specifically to the will or volitional attributes.

Eleventh. Intellectual capacities and faculties are dependent upon the will for the conversion of static power into dynamic power.

Twelfth. Decision and action are innate volitional powers; self-control, persistence, speed, and many others are acquired volitional powers.

Thirteenth. Intellectual power, emotive power, physical power, no matter how highly developed, all remain static until converted into action by the will.

Fourteenth. Man's static powers represent his receiving capacity; his volitional powers represent his giving capacity.

Fifteenth. In order to get one must first give.

Sixteenth. The high percentage of failures in life is due to man's holding ideas and facts in store, but not giving them out in action—not converting them into Service.

Seventeenth. All of man's attributes are either constructive or destructive. The constructive attributes make for life, integration, wealth, happiness. They build the man, and increase his power to inspire confidence and to render Service.

Eighteenth. The destructive attributes make for unhappiness, poverty, disintegration, death.

Nineteenth. The constructive qualities are to the destructive qualities what light is to darkness. Turn on the light and darkness vanishes; develop the constructive qualities and the destructive qualities disappear.

CHAPTER III

DEVELOPMENT

THE word development comes from the Latin **dis,** meaning "apart, asunder," and an uncertain Latin form of the Italian verb **viluppare,** meaning "to enwrap, to bundle, to fold, to roll up."

The word development therefore means "to unfold, to unroll, to unfurl, to open out of its enfolding cover."

The Oxford Dictionary defines development as follows: "A gradual unfoldment, a bringing into fuller view." Also as "evolution, or bringing out from a latent or elementary condition; a production of a natural force, energy, or new form of matter." And again as "the growth and unfolding of what is in the germ; the condition of that which is developed."

The metaphysics of Aristotle refers to certain powers of man as "the state of being that which does not yet exist, but is in germ, ready to exist, the general conditions of its existence being fulfilled."

The above statement exactly expresses the state of being of many people.

Constructive capacities, faculties, qualities, and

powers "exist" within their intellects, sensibilities, bodies, and wills, but are as yet "in germ, ready to be unfolded or developed, the general conditions of their existence being fulfilled."

The "general conditions" are that Nature gave these constructive attributes to man, and enfolded them within the covers of the intellect, sensibilities, body, and volition.

Aside from a certain degree of automatic unfoldment of inherent powers, Nature stopped there, however, and has left the rest to man himself.

Man must help Nature. There is a maxim among the wisest of men which reads: "Nature, unaided, fails." And she does fail to produce her maximum of unfoldment of all constructive things unless aided by the effort of her highest product, man.

Some one has said that Nature never made an apple fit to eat, and it is perfectly true that the luscious apples marketed to-day were not produced by Nature alone.

Man, with all his scientific knowledge, could not produce the generic fruit, apple, but he has so improved upon that which Nature made that the present fruit would hardly be recognized as even related to Nature's original product.

The same is true of our roses and our carnations, our dahlias, our chrysanthemums, and many other of our most beautiful flowers. It is true also of our grain, such as wheat, corn, and barley. The modern

ear of corn with which we are familiar, of goodly size and filled with numerous well-developed grains, has been produced by a process of selection from an originally dwarfish ear whose grains were few and small.

Nourishment and use of the body. There is only one method for the development of the seeds of power which Nature has planted in the mental and physical soil of man.

It is just as impossible for man to develop the constructive attributes of his being without conforming to the method which Nature has provided for having this done, as it is for him to live without eating food or without using his body.

We all know that if a human being is denied food his body will not develop, construct, build, but it will soon disintegrate and death will ensue.

We also know that development—growth of the body—cannot take place, no matter how much good food is provided, unless the body is used, is exercised.

If a man were bound hand and foot in such a way that not one muscle of the body could be used he would soon die, no matter how well he was fed.

These two processes then—first, nourishment; second, use of the nourished body—are Nature's essentials for the life and growth of the body.

This is a law of Nature. It is Nature's rule for the life and growth of the body.

We know this is true, because we can observe the working of this law of Nature as applied to this particular one of man's four great possessions.

If the body is improperly nourished but properly used, its growth is retarded and length of life shortened.

If the body is properly nourished but improperly used, its growth is retarded and its life shortened.

If properly nourished, but not used at all, it will soon die.

If properly used, but nourishment entirely stopped, it will soon die.

If properly nourished and properly used, its constructive qualities and powers will be developed to the highest possible degree, and the body will live as long as Nature intended it to, barring accident and unnatural causes intervening.

Man has long perceived the above statement to be based on facts in Nature and not on the theory of any individual, in so far as the physical body is concerned.

On the part of many the perception has been dim, it is true, the realization not clear, but we are at least safe in saying that every one knows it is a fact, or does as soon as it is pointed out to him, that correct Nourishment plus correct Use equals maximum "Eduction" ($CN + CU = E$), or development as applied to the physical man.

But even our greatest schoolmen and metaphy-

sicians seem to have perceived dimly, if at all, the further fact that the application of this law of development does not stop with its operation in the physical body.

It is also Nature's process for the growth, development, unfoldment, "eduction"—drawing out—of the constructive capacities, faculties, qualities, and powers of intellect, sensibilities, and volition, as well as of the body.

Nourishment and use of the soul. It is a fact in Nature that the soul must have food and its "organs" must be used if development of them is to take place and they are to be permitted to perform their functions properly. This is just as much a fact as that the organs of the physical body must be nourished and used if they are to live and grow.

By the word soul we mean the sum of man's intellect or knowing powers, plus his sensibilities or emotive powers, plus his volitional powers.

The Century Dictionary defines soul as "a substantial entity believed to be that in each person which lives, feels, thinks, and wills."

Webster defines psychology as "the science of the human soul; specifically, the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness."

There is, therefore, nothing to be afraid of when Business Science uses the word soul. The most

conservative authorities use it quite independent of religious connection or profession.

As we have seen, they refer to it as the sum total of man's mental powers and functions.

His three classes of powers combined—knowing, feeling, and willing—make the living soul.

They, combined, make the real man.

Strictly speaking, man has no soul for the very simple reason that, in the sense that Business Science uses the term, he is a soul.

This soul, or real man, is that living entity which possesses four things:

1. An intellect.
2. Sensibilities.
3. A physical body.
4. A will.

Just as one's clothes are not his body, so his body is not the real man; it is simply the clothing of the real man, the knowing, feeling, and willing entity which inhabits the body and uses it to do its bidding, to put into practice what it (the soul) knows and feels and wills.

The body is the house in which the real man (the soul) dwells. The body is the instrument of the soul.

The soul has a body, owns it, possesses it, and operates it, just as the physical man owns and operates an automobile or a steam engine or any other material possession.

Business Science as such has nothing to say concerning the existence of the soul after death.

Personally, the author of this Science believes in the power of the soul to persist after death. He does n't believe that this life is the end of the trip. He believes that the soul's stay here on earth is but a small fraction of the whole period of its existence.

In a word, the author as an individual believes in the immortality of the soul. But he does n't claim to know it to be a fact, and science deals only with the facts known to be such by those who correlate the science.

Neither does the author presume to foist his individual beliefs upon his students.

Business Science does not in any way encroach upon the province of the Church or the field of religion. It stands for individual liberty and the right of each to choose as he wishes and as his reason and his conscience dictate in all religious matters as well as in all others.

The author and every other reasonable and observing human being, however, know this, that man as an individual knows, feels, and wills. And among the most enlightened minds and by some of the best authorities in the study of man that which knows and feels and wills in the here and now, in the daily business of life, is referred to as the "soul."

With our meaning exactly clear as to just what Business Science implies when it employs the word soul, the student understands exactly what we mean when we say the soul must have food, must be nourished, if it is to live and grow; and if its "organs" or seeds of power—its constructive attributes—are to live and grow.

But the soul must have a different kind of nourishment than the body.

Man—the real man—cannot live on bread and meat and potatoes, or anything else material, alone.

The food or nourishment which causes the soul to grow is useful knowledge, constructive facts; it is truth, which is conformity with fact. It lives on mental realities.

This is the only kind of mental food which **properly** nourishes the intellect, which in turn nourishes the sensibilities and the will.

Some physical foods contain more nourishment for the body than do others, and not all things taken into the body in the form of food are nourishing.

Destructive food poisons rather than nourishes the body.

Some mental foods are less nourishing to the soul than others, and it is possible to absorb mental material that acts upon the soul as poisons do upon the body.

The food which nourishes the soul not only

enables it to live but to "educt" its capacities, faculties, qualities, and powers. It enables them to develop into constructive man power, provided a second process is brought to bear and put into operation. But the nourishment of them with the best of mental food will not alone cause them to develop.

We all know that unless the muscle in the arm is used as well as nourished, it will not develop. If not used at all, it will atrophy and become non-usable. If used a little, a slight development will take place. If correctly used—not too little or too much, but more than most individuals do use their muscles—it is a well-known fact that the wonderful "eduction" or development of the physical muscle is a natural consequence.

The same is exactly true of the intellectual faculties of thinking, remembering, and imagining, and their connate or foundation faculties of sensation and perception.

It is also true of the feelings, emanating from the sensibilities—such as honesty, justice, loyalty.

It is also true of the powers of the will—decision, action, self-control, persistence, and so on.

Unless these constructive attributes in each of the four departments of man's being are used as well as nourished they will not develop, grow, "educt." The way to use them is to do things requiring their exercise.

This law of nourishment plus use will be treated fully in lessons Four, Five, Six, and Seven, which constitute the science of AREA development.

Two never equals four; two plus two always equals four.

Correct nourishment never equals development; correct nourishment plus correct use always equals development.

The trail and the highway; the pathway to development. Given the conditions of equality as to environment, up to the age where the human being begins to reason, all in one sense travel the same road; that is, the main road of the unconscious absorption of knowledge is practically the same, provided opportunities are equal.

At that point, however, this main road of life comes to a parting of the way, and from there on there are two courses and only two.

One of these courses is n't even a road; it is a narrow trail and leads over a steep mountain. It requires much effort to climb it.

The other course is broad; it is not only a road, it is a highway. It is well paved; it is shady and cool in summer; it is provided with frequent stopping places with plenty of light and heat in winter. It has a gentle downward slope; it is a very easy highway to travel.

The trail leading over the mountain is Education.

The broad highway is Temporary Pleasure—self-indulgence in the idle pleasures of the passing hour.

The trail leads to Development; it is the way of nourishment plus use. Its final rewards are life, growth, victory.

The highway leads to atrophy, destruction, defeat, death.

About ninety-five per cent of mankind choose the broad road; about five per cent take the trail.

The ninety-five per cent **fail**; the five per cent **succeed.**

The above statements are found to be facts as soon as one comes to see the real meaning of the word Education, which is the name of the trail leading to the development of man power.

The word education comes from the Latin roots **e** (out) and **ducere** (to lead), meaning exactly and literally "to lead out." The literal meaning of the verb to educate, then, is "to unfold, to develop."

The educated man, consequently, is the "unfolded" man—the man whose constructive capacities, faculties, qualities, and powers are developed.

And it is always true—there are absolutely no exceptions to the fact—that the individual whose constructive attributes are really developed is the one who has correctly nourished and correctly used them.

He may have stored his mind with many facts, gained in the course of a college or university training, but if he has not used his constructive attributes he is not educated.

Even though he has never been to school a day

in his life, if he has improved his opportunities and has sufficiently nourished his mind through systematic observation and study, and then in addition to this has **used** his constructive attributes by putting into practice the useful knowledge gained, he is an educated man, for the simple reason that he is a "developed" man, a man of real man power. He cannot help being such, because Nature simply ordered things that way and sees to it that her orders are carried out.

We now understand just what is meant by the law stated at the beginning of this lesson:

> *The power of the individual to render permanently satisfactory Service increases in direct proportion to the development of the constructive capacities, faculties, qualities, and powers of his intellect, sensibilities, body, and will.*

This constitutes Nature's first law of successful human conduct.

No one can violate it with impunity.

If he violates it, consciously or unconsciously, he will pay penalties. If his life is in harmony with it, either consciously or unconsciously, he will reap rewards.

In the course of our explanation of this primary law we have discussed various laws which are tributary to it, such as **N + U = E.**

To the end of assisting the student to apply in

his everyday life the facts already gained, we shall now turn our attention to the tributary laws of successful human conduct, each of which is related to the primary law now explained.

These seven tributary laws, when considered in their relationship to each other, and from the viewpoint of cause and effect, constitute an efficiency formula by which the efficiency value of any individual in the world can be accurately measured.

The next chapter will be devoted to a correlation of them.

Summary

First. Nature gave to man the constructive attributes enfolded in the intellect, sensibilities, body, and volition.

Second. Man cannot produce these constructive attributes but he can unfold and develop them.

Third. To accomplish this unfoldment or development of these constructive attributes man must follow the method provided by Nature.

Fourth. Nature's method consists of two processes: (1) nourishment; (2) use.

Fifth. If properly nourished and properly used the constructive power of the body will be developed to the maximum.

Sixth. This law of development applies with equal validity to the intellect, the sensibilities, and the will.

Seventh. The soul is the sum of man's knowing powers and volitional or will powers, and the soul must be properly nourished and properly used in order to live, grow, and function to the fullest extent of its capacity.

Eighth. The soul is the real man—possessing intellect, sensibilities, body, and will.

Ninth. The body is the instrument by means of which the soul functions.

Tenth. The proper nourishment for the real man, the soul, is useful knowledge, constructive facts, truth. The real man lives on mental realities; these nourish the intellect, and this in turn nourishes the sensibilities and will.

Eleventh. The nourishment of the soul's capacities, faculties, qualities, and powers with the best of mental food will not alone cause them to develop.

Twelfth. It is not knowledge but activity that develops the intellect. The faculties of thinking, remembering, and imagining, sensation and perception; the higher feelings such as honesty, justice, courage, loyalty, and the powers of the will—decision, action, self-control, persistence—must all be used, exercised as well as nourished, or they will not develop.

Thirteenth. Correct Nourishment plus correct Use always equals Development.

Fourteenth. The path of Education is a mountain trail, narrow, steep, and toilsome. It leads to De-

velopment. It is the way of Nourishment and Use. Its rewards are life, growth, victory.

Fifteenth. The broad highway of Temporary Pleasure is a smooth and level course easy to travel. It is the road of self-indulgence and idle pleasure. Its final rewards are destruction, defeat, death.

Sixteenth. About five per cent of mankind take the trail leading to victory; ninety-five per cent take the highway leading to defeat.

Seventeenth. The educated man is the "unfolded," developed man.

Eighteenth. The man whose constructive attributes are really developed is he who has correctly nourished and correctly used them.

Nineteenth. The first of Nature's primary laws of successful human conduct, stated at the beginning of this lesson, is now made plain.

Twentieth. Whoever consciously or unconsciously violates this natural law will pay the penalty; whoever brings his life into harmony with it will be richly rewarded.

Twenty-first. Seven laws tributary to this primary law constitute an efficiency formula for the accurate measurement of the value of the individual.

Twenty-second. The next chapter is devoted to the correlation of these seven laws.

CHAPTER IV

TRIBUTARY LAWS OF SUCCESSFUL HUMAN CONDUCT

First Tributary Law: the Efficiency Formula

The efficiency value of the individual varies inversely with the amount of supervision his work needs.

THAT the efficiency value of the individual does vary inversely with the amount of supervision which the work of the individual needs is a fact in Nature, and not a theory of any individual, can readily be proved by any one who will experiment, observe, and reason.

Look about you and study the work of those with whom you come in contact or whose efforts fall under your observation.

You will find that if the work of any one, no matter what he is doing, needs a large amount of checking and watching—in other words much supervision—then that individual will be rated low as to efficiency value.

If his work needs but little supervision, his efficiency value will be rated high.

If his work needs no supervision, it will be at

the highest possible maximum of value for that particular work.

If his work needs supervision beyond a certain degree, his efficiency value is destroyed and the individual will not be permitted to continue that particular kind of human effort. If he is working for some one else, he will lose his position; if in business for himself, he will fail.

The degree of supervision which his work needs is lessened (1) by increasing the quality of his work, (2) by increasing the quantity of it, and (3) by improvement in his mode of conduct.

If these three elements are one hundred per cent efficient, his work will need no supervision. But if any one of the three is lacking, his service will not be satisfactory.

The need of supervision of his work will decrease in exact proportion to the increase in excellence of quality of his work, plus quantity of work plus improvement in mode of conduct.

There is a difference between **need of supervision** and **need of direction.** The directing power of general administration, the authority of management, will always be needed in the government of business as well as in the affairs of state. The business army without its generals and their lieutenants—the officers and managers—would soon be like an army without officers. And an army without officers would soon be not an army but a mob.

The directing power of business generals can be much more advantageously used in initiative and creative work than in the work of checking, watching, and correcting the work done by others.

No matter how humble one's position, there is always room for initiative and creative work, and the more one is able to do, and do well, the greater his service-rendering power.

This fact in Nature, which rises to the dignity of a natural law, may be represented by the following diagram:

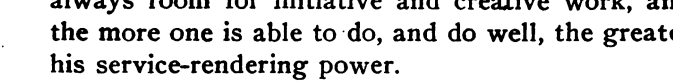

FIG. 7

If the efficiency value line is short, the need of supervision line is always long; if the efficiency value line is long, the need of supervision line is always short.

This always happens, just as certainly as a suspended object will fall when its support is removed, and what always happens is a law. It is so because Nature made it so.

This law applies with equal certainty to the high position as to the low. The efficiency value of the president of the institution can be measured by it as accurately as the work of the porter. The effi-

ciency value of the king or the emperor or the president of a nation can be measured by it as accurately as that of his humblest subject.

The test lies in how much supervision is **needed.** The work of the absolute monarch may **need** much supervision, and if so, his efficiency value is small. If it comes to a point where the ruler's work needs too much supervision, the people step in, in these modern times, and make this law of Nature operative.

No one can escape the operation of this law; no one is shrewd enough to defeat it.

From the viewpoint of this law there is only one possible way to increase one's efficiency value, and that is to so do one's work to-day that it needs less supervision than it did yesterday.

Examples of the law. We recall the examples of the four bookkeepers and the four grocers used in explaining the Q + Q + M formula as entering into Service.

Bookkeepers A, B, and C each needed much supervision, and their work was of little value. Bookkeeper D did not need much, if any, supervision and his services were valuable. His efficiency value was high.

The work of grocers A, B, and C was in need of much supervision whether there was any one to give it or not. Their efficiency value as grocers was small. Grocer D's work was not in need of super-

vision. It was probably a fact that if the ablest of supervisors could have inspected all his work in each department he would have found but little to suggest or change. Grocer D's services as groceryman were valuable.

It is impossible for Business Science to state exactly the things any one should do in order to reduce the amount of supervision needed in his case.

It can, however, point out general rules and show causes. Apply the following general rules:

First. Look your work over carefully and see if you are exercising the wisest possible discrimination as to usefulness of things done. Do not "putter"; do the most necessary things, the most useful things. One of the modern masters in efficiency has stated that he makes it a rule to come to his desk each morning with a list of the four most important things for him, as executive, to attend to on that particular day. He checks them off one by one until he knows they have all been accomplished.

Second. Be careful to make your conduct ethical in every particular. Always do what is right.

Third. Do your work accurately.

Fourth. Think out ways and means whereby you can do things more speedily—increase your speed.

Fifth. Apply the science of man building, thus developing your constructive capacities, faculties, qualities, and powers, and the reduction of need of supervision of your work will naturally result.

This law may be expressed by the following symbol:

$$EV - I \sqrt{S},$$

which interpreted means, as need of supervision is reduced, efficiency value will increase.

Second Tributary Law: the Law of Errors

The supervision which one's work needs varies directly with the errors present in the work done.

We now come face to face with one of the simplest and yet one of the most important facts in Nature. It is the fact that all needed supervision is caused by **just one thing.**

Just as certainly as the stopping of the heartbeat is the final cause of the destructive thing called physical death, so one thing is destructive of efficiency value. This one thing costs millions in money and hundreds of thousands of lives. This one thing is a thief and a murderer, and its name is **Error.**

The word error comes down to us from the Latin without change, and it means "a wandering, a straying, an uncertainty." Nothing will make one's position or his business more uncertain than frequency of errors. Any one who is guilty of errors will soon find himself wandering—straying away from the

road to the securing of progressively profitable patronage.

An error is a mistake. Errors may be either (1) intentional or (2) unintentional.

The Century Dictionary tells us that an error is a deviation from the truth and that it may be simply a discrepancy between what is **thought** to be true and what is true. This authority also tells us that an error may be an unintentional positive falsehood —that it is a false proposition or mode of thought.

Good intentions alone will not make efficiency.

Unintentional errors are less destructive of confidence and satisfaction than those which are intentional. They can be more readily excused on the part of the employer or on the part of the patrons of a commercial house, but frequency of errors wholly unintentional will disintegrate both the bedrock and the foundation of human relations as we have seen in Chapter IV of Lesson Two.

Errors are of two general classes: (1) errors of omission and (2) errors of commission.

Errors of omission are the result of failure to do things which should be done, or could be done constructively in the way of increasing one's service-rendering power.

The one who gets into a rut and simply plods along, doing what comes to him to do but never exercising initiative, is frequently guilty of many errors of omission. He omits or fails to do many

things he could have done and which a one-hundred-point efficient man in his position would have done.

Errors of commission consist of making mistakes in the doing of one's work, such as the writing of addresses incorrectly or the sending out of the right bill at the wrong time or the wrong bill at the right time.

Errors of both kinds are legion in number. Any one who will be honest with himself can make up a long list of the things he might have done but has left undone, and also of the things, having done, he knows he might have done much better.

If one did not omit to do anything he should or could do to increase his service-rendering power, and in doing his work made no mistake, then he would need no supervision and his efficiency value would be at the highest possible point. This law of Nature may be represented by the following diagram:

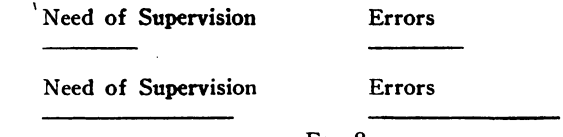

FIG. 8

If the need of supervision line is short, the error line is always short; if the need of supervision line is long, the error line is always long.

This always happens, and what always happens is a law. Hence the law as stated at the beginning of this division of this chaper:

The need of supervision of one's work varies directly with the errors present in one's work.

Every time one is guilty of an error of either kind he violates a natural law and must pay the penalty in the subtraction of what would otherwise be the total of his power to render permanently satisfactory Service, and therefore he lessens to that degree his power to secure progressively profitable patronage.

It is related to Nature's universal law of compensation, which brings to each in time his own. And let us always remember that one's own is what he deserves, be it weal or woe.

Third Tributary Law: the Cause of Errors

The number of errors present in the work of any given individual varies directly with the destructive capacities, facilities, qualities, and powers.

As a result of his study of Chapter III of this lesson the student knows exactly what the statement of this law means.

Every one possesses more or less of the destruc-

tive capacities, faculties, qualities, and powers for the simple reason that no one is perfect.

The destructive qualities are so named because they destroy man's service-rendering power, and this lessens his power to secure progressively profitable patronage.

Every error, either of omission or commission, that has ever been committed anywhere is traceable to one or another or a combination of the destructive elements in his nature. Occasionally one finds an individual who is either ignorant of the fact that he has any destructive elements, or else is not honest enough to admit that he has them. That, however, is a negative or destructive tendency in and of itself.

Man's capacity to increase his measure of power lies not in his present perfection but in his gradual perfectibility.

As long as the world is peopled by human beings, just so long will errors be committed, and for the reason given.

It does not follow from this, however, that one should excuse himself for the existence of errors.

They can be reduced, but the only way that any one can reduce his errors is to reduce his destructive capacities, faculties, qualities, and powers.

A certain natural law makes this entirely possible for every individual who will understand the law and apply it. We shall now consider that law.

Statement of Tributary Law Number Four

The destructive capacities, faculties, qualities, and powers reduce in due proportion to the development of their corresponding constructive capacities, faculties, qualities, and powers.

The law of duality runs all through Nature. This is sometimes referred to as the "law of opposites."

The opposite of light is darkness.

The opposite of heat is cold.

The opposite of fertility of soil is sterility.

The existence of this fact does not stop with Nature's lower kingdom. It is operative in Nature's highest kingdom—man—and is true in relation to his capacities, faculties, qualities, and powers.

The opposite of judgment is injudiciousness.

The opposite of memory is forgetfulness.

The opposite of concentration is scatteration.

The opposite of justice is injustice.

The opposite of honesty is dishonesty.

The opposite of truth is falsehood.

The opposite of loyalty is disloyalty.

The opposite of the spirit of service is selfishness.

The opposite of health is sickness.

The opposite of strength is weakness.

The opposite of decision is indecision.

The opposite of activity is inactivity.

Each destructive tendency, you will note, has its corresponding opposite.

It is a fact in Nature that the existence of any given degree of the destructive tendencies is but the comparative absence or weakness of the corresponding constructive tendencies.

It is a law of Nature that the destructive decreases in direct proportion to the increase of the development of the corresponding constructive.

Darkness cannot exist in the presence of light.

Cold cannot exist in the presence of heat.

Sterility of soil cannot exist in the presence of fertility.

Darkness decreases in direct proportion to the introduction of light.

Cold diminishes in direct proportion to the development of heat.

Sterility decreases in direct proportion to the development of fertility.

In an exactly analogous manner, injudiciousness decreases in direct proportion to the development of the faculty of sound thought—sound and therefore correct.

Forgetfulness diminishes in direct proportion to the development of memory.

Injustice diminishes in direct proportion to the development of the quality of justice.

Dishonesty diminishes in direct proportion to the development of the quality of honesty.

Inactivity diminishes in direct proportion to the development of the power to act.

Later in this lesson we shall give a much more complete list of the constructive capacities, faculties, qualities, and powers and their corresponding opposites. Here we need only make plain the existence of the law of duality in man's nature. This is done for the purpose of making plain the fact that all errors of omission and commission are traceable to the destructive tendencies and that these are overcome by the development of their corresponding constructives.

This law of Nature may be symbolized by the following diagram:

Error	Destructive Attributes
Error	Destructive Attributes

FIG. 9

If the error line is short, the destructive attributes line is always short; if the error line is long, the destructive attributes line is always long, and what always happens is a law.

The next question for us to consider is the law which Nature has provided for the development of the constructive tendencies. Nature has provided this in the form of the fifth tributary law—the Law of Eduction.

Summary

First. The efficiency value of the individual varies inversely with the amount of supervision his work needs.

Second. Much supervision of work, and the individual is rated low as to efficiency value.

Third. Little supervision of work, and the individual is rated high as to efficiency value.

Fourth. No supervision needed, and the individual is rated at the maximum of value.

Fifth. Supervision needed beyond a certain degree, and efficiency value may be reduced to zero; the worker loses his position or fails in business.

Sixth. The need of supervision decreases as quality of work, quantity of work, and improvement in mode of conduct increase.

Seventh. There is a marked difference between need of **supervision** and need of **direction.**

Eighth. Directing power of administration and management is always needed in the government of business.

Ninth. Directing power is much more advantageously used in initiative and creative work than in the work of supervision.

Tenth. The law of efficiency value applies with equal certainty to the high position as to the low, to the president of the institution as well as to the porter.

Eleventh. The test is always how much supervision is needed.

Twelfth. To increase one's efficiency value it is necessary to so do one's work to-day that it needs less supervision than it did yesterday.

Thirteenth. To aid in reducing the amount of supervision needed apply the five general rules: (1) look your work over carefully; (2) make your conduct ethical; (3) do your work accurately; (4) devise ways and means for increasing your speed; (5) apply the science of man building to develop your constructive capacities, faculties, qualities, and powers.

Fourteenth. The need of supervision varies directly with the errors of omission or of commission present in the work done.

Fifteenth. Errors may be intentional or unintentional. The first are never excusable; the latter may find some extenuation, unless frequently repeated.

Sixteenth. All errors are either of omission or of commission.

Seventeenth. An error of omission is a partial or entire failure to perform a duty, to do something that ought to be done.

Eighteenth. An error of commission is a slight or grave mistake in the attempted performance of a duty. It is any lapse or failure, intentional or unintentional, in doing what ought to be done.

Nineteenth. If one never made a mistake his work would need no supervision and his efficiency value would be at the highest point.

Twentieth. Errors are due to the destructive capacities, faculties, qualities, and powers of the individual.

Twenty-first. Every one is possessed of destructive qualities. No one is perfect.

Twenty-second. Man is capable of gradual perfectibility, and by reducing his destructive qualities reduces his errors and gains in service-rendering power.

Twenty-third. The law of duality or of opposites runs through Nature and manifests in man as constructive and destructive qualities.

Twenty-fourth. Destructive qualities decrease in direct proportion to the development of the corresponding constructive qualities.

Twenty-fifth. To eliminate any given destructive quality, build its corresponding constructive quality.

CHAPTER V

TRIBUTARY LAWS OF SUCCESSFUL HUMAN CONDUCT

Fifth Tributary Law: the Law of Eduction

The constructive capacities, faculties, qualities, and powers of the individual develop in direct proportion to their correct nourishment and their correct use.

CHAPTER III of this lesson has made the above law plain.

No one can by any possible means reduce his destructive attributes unless he correctly nourishes and correctly uses their constructive opposites. There is no more possibility of any one reducing his negative or destructive attributes without first developing their constructive opposites than one could reduce darkness in his house without first in some way developing light.

And Nature has provided only one way for the human being to develop his constructive attributes.

He can no more cause them to grow and develop without giving them the right mental food and the proper use than he could develop the muscles in his arm without giving them the proper physical food and the proper physical exercise.

Misconception as to what education is has done more to retard the advancement of the race than all other causes combined. The false belief that education is the acquisition of knowledge is hoary with age and slimy with falsehood. It has resulted in a school system which until very recent years has provided no means whatsoever for the child to use his constructive attributes in the doing of useful things during the scholastic period of education.

The fact is that education in its true sense—eduction or development—is an effect.

The educated individual is the individual whose constructive attributes are educed. And as we have seen in a previous chapter of this lesson, the word educe means to lead out, cause to appear, or be manifested.

And in effect the process of eduction has a cause, only one possible cause. The cause of eduction is that educative process double in its nature, and its name is correct nourishment plus correct use.

As soon as this twofold process, as cause, is applied to the development of any given constructive capacity, faculty, quality, or power, whether intellectual, emotive, physical, or volitional, the educative effect begins to take place. It cannot fail to begin any more than heat can be prevented when fire begins to burn. It is Nature's process—a wholly natural sequence of cause and effect.

As the process continues, destructive attributes diminish, errors lessen, need of supervision

decreases, efficiency value increases, quality, quantity, and mode improve, service-rendering power increases, and the power of the individual to secure progressively profitable patronage is a natural sequence.

This law may be expressed by the following diagram:

$$\frac{CN+CU}{CN+CU} \qquad \frac{\text{Development}}{\text{Development}}$$

FIG. 10

If the development line is short, the **CN+CU** is always short; if the development line is long the **CN +CU** is always long.

This is a law of life. It is Nature's law of growth. The law may be expressed by the following symbols:

$$\mathbf{CN+CU=E}$$

We are now ready to consider the results of constructive development, and this brings us to the

Sixth Tributary Law: The Law of Area

The area of the individual increases in direct proportion to the development of the constructive attributes of his intellect, sensibilities, body, and will.

The earnest student of Chapter I of this lesson

is already familiar with this law, although he may not have seen it in exactly the relationship it occupies in the efficiency formula.

As the educative processes (**N+U**), as cause, are applied to the intellectual attributes, the resulting effect is the development of a higher and yet higher degree of **ability.**

As the same processes are applied to the constructive sensibilities, the resulting effect is the development of these qualities—which is **reliability.**

As the same processes are applied to the physical being, the result is an increased degree of **endurance.**

As the same processes are applied to the volitional powers, the resulting effect is the capacity for a higher and yet higher degree of correct **action.**

As the AREA increases, the individual's powers and qualities of discrimination, ethics, accuracy, and speed increase. His quality, quantity, and mode improve, his service-rendering power grows greater and greater, and hence his power to secure progressively profitable patronage increases.

This law may be expressed by the following diagram:

$$\frac{\text{Constructive Development}}{\text{Constructive Development}} \qquad \frac{\text{AREA}}{\text{AREA}}$$

FIG. 11

If the constructive development line is long, the AREA line is always long; if the constructive development line is short, the AREA line is always short. And what always happens is a law.

This law may be expressed by the following symbols:

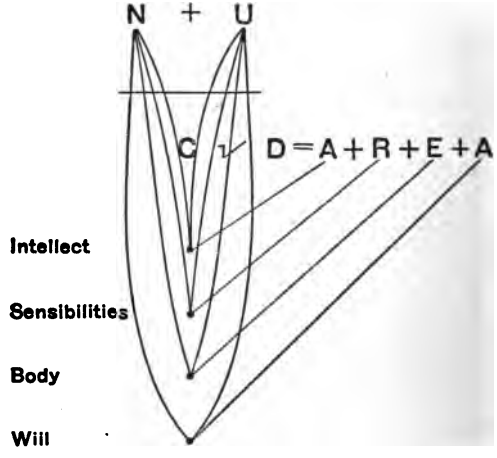

FIG. 12

Seventh Tributary Law: The Law of Success

The success of the individual increases in direct proportion to the development of his AREA.

We have now stated the seven laws which, correlated, throw the searchlight of philosophy—the

science of effects by their causes—upon the individual reward problem.

Success is the progressive realization of a legitimate and worthy ideal as the direct result of the application of constructive man power in Ability of the head, Reliability of the heart (sensibilities), Endurance of the body, and Action of the will.

These four composite and constructive attributes with their natural results—discrimination, ethics, accuracy, and speed, the regulators of quality, quantity, and mode—function finally in service-rendering power, and make operative the principle of Service, the cause of securing progressively profitable patronage.

They become an ever-impelling force, a never-failing power, propelling man onward and yet onward toward the ever-progressing ideal which to the growing individual is always receding from the one attained to a higher one yet beyond.

One height attained, he sees another just ahead—a greater opportunity for Service, a broader field of usefulness.

This law may be expressed by the following diagram:

$$\frac{\text{AREA}}{\text{AREA}} \qquad \frac{\text{Success}}{\text{Success}}$$

FIG. 13

If the AREA line of the individual is long, the success line is always long; if the AREA line is short, the success line is always short. And what always happens is a law.

The law may be expressed by the following symbols: **A+R+E+A.**

The Symbols of the Seven Laws Assembled in the Efficiency Formula

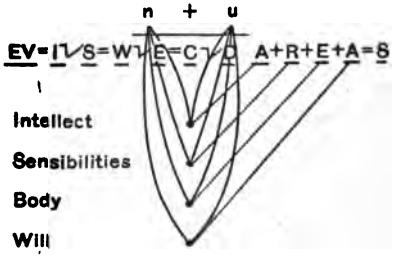

FIG. 14

The symbol **EV** represents Efficiency Value.

The symbol **I** represents the Individual, or the aggregation of individuals—the Institution.

The symbol **S** represents need of supervision. The symbol between the **I** and the **S** is, in higher mathematics, the variation sign, and as used here, in our study in mathematical psychology, means that the individual's efficiency value increases in

direct proportion to the decrease of his need of supervision.

The symbol **W** represents the Work, the busyness of the individual, no matter what niche in the world's work he is filling.

The symbol **E** represents the Errors present in one's work. The variation sign between the **W** and the **E** indicates the law that the need of supervision of one's work varies directly with the number of errors present in one's work.

The symbol **C** represents man's constructive attributes.

The symbol **D** represents man's destructive attributes.

The variation sign between the **C** and the **D** indicates the law that the errors in one's work are in direct proportion to one's destructive attributes.

The symbol of the four dots below the symbol **C** represents (1) the intellect of the man, (2) his sensibilities, (3) his physical body, and (4) the human will.

The symbol **N+U** above the **C** represents the law of development, that is, correct nourishment plus correct use equals Eduction. The line leading from the four dots to the letters **A+R+E+A** represents the effect flowing from the **N+U** processes when made operative—namely, eduction. They symbolize the drawing-out process—the unfolding of that which is enfolded.

The symbol **A** represents Ability; the symbol **R** represents Reliability; the symbol **E** represents Endurance, and the symbol **A** represents Action.

The plus signs between the letters **A** and **R**, **R** and **E**, and **E** and **A** symbolize the fact that these four composite attributes of man must be added together —that none can be left out; that each is a necessary ingredient for the last symbol, the symbol **S**, which represents Success.

It will be interesting to the student to note that he can read the efficiency formula either forward or backward and that in either case the result is positive or constructive. Thus, beginning at the left of the formula, it may be properly read as follows:

If one wishes to increase his efficiency value he must reduce his need of supervision. In order to reduce his need of supervision, he must decrease his errors. In order to decrease his errors, he must cause his destructive attributes to diminish. In order to cause his destructive attributes to diminish, he must develop the corresponding constructive attributes. To do this he must nourish them correctly and use them correctly.

As he brings these two processes to bear upon his intellect, his sensibilities, his body, and his will, the result is an increase of his **A+R+E+A**, which in turn results in an increased degree of success.

Beginning at the right, the formula may be correctly read as follows:

If one wishes to increase his success, he labors under the necessity of increasing his **A+R+E+A.**

In order to increase his **A+R+E+A,** he must reduce his destructive attributes. In order to do this, he must develop the constructive attributes of his body, intellect, sensibilities, and will.

To do this, he must correctly nourish them and correctly use them.

As he reduces these, the errors present in his work will reduce, his need of supervision will diminish, and his efficiency value will increase.

And thus is the searchlight of science thrown upon the human efficiency problem. Thus does philosophy, the science of effects by their causes, illumine the pathway of man on his road to success.

Those of our students who are familiar with the laws of higher mathematics will perceive that the formula is in accordance with the highest known laws of mathematics. This formula is the basis of a mathematical psychology which can never die for the simple reason that it is in accordance with the laws of Nature.

Pin your faith to this formula; regulate your life accordingly, and the matter of the securing of progressively profitable patronage will take care of itself; it will be a purely natural effect.

We are now ready to begin the study of the science of the development of the intellectual powers of man, the object of which is the increasing of his ability. This we shall do in Lesson Four.

Summary

First. To reduce his destructive attributes, the man must correctly nourish and correctly use the constructive opposites.

Second. To cause the constructive attributes to grow and develop, the man must give them right mental food and proper use.

Third. Education does not consist in the acquisition of knowledge; education is an effect.

Fourth. The cause of education is correct nourishment plus correct use.

Fifth. When this dual process as cause is applied to the development of any given constructive attribute the educative effect begins to result.

Sixth. As the process continues, destructive attributes diminish, errors lessen, need of supervision decreases, efficiency value increases, and service-rendering power is multiplied.

Seventh. The natural sequence is increased power of the individual to secure progressively profitable patronage.

Eighth. Nature's law of growth is **CN+CU=E.**

Ninth. The AREA of the individual increases in direct proportion to the development of the constructive attributes of his intellect, sensibilities, body, and will.

Tenth. **N+U** as cause, applied to the intellectual attributes, results in a higher degree of Ability.

N+U as cause, applied to the constructive sensibilities, results in the development of those qualities which make for Reliability. **N+U** as cause, applied to the volitional powers, results in extended capacity for a higher degree of correct Action.

Eleventh. As the AREA enlarges, the individual's powers of discrimination, ethical conduct, accuracy, and speed increase.

Twelfth. As the AREA enlarges, the individual's service-rendering power grows greater and he gains increased power to secure progressively profitable patronage.

Thirteenth. The success of the individual increases in direct proportion to the development of his AREA.

Fourteenth. Success is the progressive realization of a legitimate and worthy ideal.

Fifteenth. Success is the direct result of the application of constructive man power in ability of the head, reliability of the heart, endurance of the body, and action of the will.

Sixteenth. These four constructive attributes beget discrimination, ethics, accuracy, and speed; regulate quality, quantity, and mode; function in service-rendering power, and make operative the principle of Service, which results in securing progressively profitable patronage.

Seventeenth. The ideal is progressively realized, for when one height is attained the growing indi-

vidual sees another just ahead—a greater opportunity for Service, a broader field of usefulness.

Eighteenth. The efficiency formula can be read either forward or backward, with the result in either case positive or constructive.

Nineteenth. Regulate your life in accordance with the formula, and the securing of progressively profitable patronage will be a purely natural effect.

TEST QUESTIONS

1. What are the three kinds of power utilized in business; and how are they related? Which is the most important? Why?

2. Name the four kinds of man power and the source from which each is derived.

3. What is meant by the constructive sensibilities, and why is their development essential to the rendering of permanently satisfactory service?

4. Give the origin of the Area science and show the practical value of A-R-E-A development.

5. State Primary Law No. I; distinguish the constructive and destructive attributes; and show the practical value of developing the former.

6. What is the only method for the development of the seeds of power which Nature has planted in the mental and physical soil of man?

7. Give the four tributary laws as stated in Chapter IV and name five things which anyone can do to reduce the amount of supervision needed in his case.

8. State the Law of Eduction and show the practical value of obedience to this law.

9. State the Law of AREA and explain why it must neces sarily pay the individual to follow and obey this law.

10. State the Law of Success. Write the Efficiency formula, and explain its symbols.